



# Inspiration for Yoga

Nacho Albalat, Nityananda

# Introduction

On the path of Yoga, inspiration and motivation are necessary, since they are the fuel that maintains our daily practice. Therefore, it is important to nourish them, just as a careful gardener waters the plants in his care.

This book compiles many messages published in recent years on social networks, with the intention of nourishing the daily practice of students of Yoga.

Those who completed the path of Yoga are people who simply never gave up. These texts seek to inspire the reader to follow the yogic path of Self-realization, and not to abandon it until the goal is reached.

They also remember the principles of this path, which go far beyond a mere physical maintenance or a self-help system. Its principles lead us to union with the Self, eternal and joyful, overcoming the limiting nature of our ego. Nothing more and nothing less.

These messages are aimed at both those who do not know Yoga and those who have been following it for years. They are written from the perspective of the Kriya Yoga of the *Siddhas*\* and its practice. They seek to be companions on the path, to always be close to its practitioners, to remind them of where we come from and where we are going.

They were written and published with the hope that we will find ourselves on its final goal, the realization of the Self.

Om Kriya Babaji Nama Aum,

Nacho Albalat, Nityananda

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\* Words in italics can be consulted in the Glossary.

# Inspirational messages

## The meaning of Yoga



The time of our life is an opportunity to find the Self, the inexhaustible source of joy.

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Yoga is union with the Being.

The Self is not the body, nor the emotions nor the mind. If we cling to them we suffer, because they are

subject to change and degeneration, and because we lose sight of the Self. The Self is the joy that we seek in the body, in the emotions and in the mind. But It does not reside there.

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Yoga offers practices, based on knowledge of the subtle aspects of the human being and the mind that make this union possible. When the lake of the mind becomes still, the yogi can glimpse this ultimate reality of the Self.

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Different accomplished Yoga teachers offer different itineraries and practices to reach that union.

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The ancient yogis defined the Self as Existence-Consciousness-Joy, *Sat-Chit-Ananda*. The Self that we are is an eternal and joyful consciousness without end.

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Attachment to the body, mind and emotions distances you from your Self. The ego is confusing the Self with these experiences, thinking that one is what one experiences with one's body. There is no lasting joy in these experiences, because they are all transitory.

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The only thing you are going to take with you from this life to the next is the *sadhana* or spiritual discipline you do, you cannot take everything else with you: money, family, friends, partner. And you will forget your actions too, although you will not be able to avoid receiving their effects. Take advantage of every moment to grow more and more towards the goal of Self-realization.

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The real practice of Yoga brings us closer to the experience of the Self of Joy that we are, but that we forget in our identification with our body, our mind and our emotions.

That is why we need the practice of Yoga

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Spirituality in Yoga is the search for union with something greater than oneself, the Self that is the origin and basis of everything that exists.

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Yoga aims to free you, not bind you. To free yourself in the joy of Self.

Less than that will not satisfy you.

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Real Yoga goes straight to the Self, and to get there it can use the body, the emotions and the mind... to go beyond them and find it.

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Our “I” will disappear one day, along with our personality, our body and our mind.

That is why Yoga is not about enlarging our ego, nor to crush it. Yoga tries to go beyond the “I” to merge with what is permanent behind it. Some call

this Self-realization.

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The ego, what we believe we are, becomes entangled with physical, emotional and mental experiences. And all these are dual: pleasure and pain always go together. And they are impermanent, everything is constantly changing. Finding lasting happiness in these experiences is like trying to hold water in your hands. In vain we tried again and again.

And so time goes by.

This is neither good nor bad. It is what it is. We have the life to experience all of this.

Yoga aims higher, to inexhaustible happiness. And it says that this happiness is the real nature of our Self. The yogi “sells everything to acquire that pearl of great value.” He leaves behind the surface wave of “I” to immerse in the ocean of Self.

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You are presence and love. When cultivated they expand.

Behind everything we perceive there is a Presence and a Love. There is a joyful Oneness described by



Krishna in chapter 11 of the Bhagavad Gita.

When the yogi experiences this, the delusion of *maya*, the illusion of multiplicity, disappears. We then speak of “the universal vision of love.”

That is the joyful realization of the Self. The One.

The goal of Yoga.

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The yogic practice, the aspiration for the Divine, for improvement, is not a deception of the mind. It responds to the aspiration of the Soul to manifest fully in form.

It is like the longing of a seed that seeks to germinate and grow towards the sun. The *Siddhas* accepted this challenge and transcended the limitations of the human condition - to limits that surpass our reasoning - and left road maps so that we could follow their path. One must seek the yogic map that resonates most in one's heart and follow its course. Pursuing that goal does not mean that we do not enjoy the journey; A little yogic practice goes a long way, and far exceeds the peace or joy that the world offers us. In the peace of the present we can glimpse the existence of an immutable and definitive peace.

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Our soul wants to develop all its fullness in this world. That's the game, and you are happier and more fulfilled the more you play it. But, in this attempt to manifest, the soul collides with the limitations of our small "I", the main of which is the belief that we are a being separate from everything - the ego. Yoga helps us eliminate internal obstacles so that our soul can manifest more and more.

The ego only wants its physical-emotional pleasures, it doesn't know anything else. Real Yoga radically ends self-deception, confronts one with one's limitations, and offers nothing but "discipline." This is seen in another way when the Soul begins to manifest thanks to that "discipline", and the indescribable joy of the Self begins to dance on the old limitations of the ego.

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When you go beyond your desires you discover the unconditioned Self. Yoga is going beyond the limits of desire and self to experience Self without limits.

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The Siddhas teach that within us there is a space of unconditional happiness, available 24 hours a day, which is accessed through *sadhana* or yogic practice. Everything can be straightened with *sadhana*. Being happy, then, is not a matter of destiny, it is a personal choice that depends on adequate yogic effort – an approach of overwhelming simplicity; and difficult to accept for the ordinary human condition, made up of a multitude of dispersed tendencies and desires, each of which seeks its own consummation. Usually after that consummation the longing for happiness still remains unsatisfied, and then one finally understands the need for yogic effort.

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Between the Self and the world is the mind. Our own experience of the world is the spider web that our mind (*maya*) weaves. Yoga means taking charge of our mind - much more than doing postures. There are many ways to do it, more or less effective depending on the person. When the mind stops we perceive what is behind it: the sun of Self, behind the clouds of thoughts that form our *maya*: an indefinable joyful consciousness, without beginning or end. The modifications of consciousness cease and we abide in our own form or true nature, as the *Yoga Sutras* of

Patanjali say (I.3)<sup>1</sup>.

Constant practice takes us there.

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“Spirituality” is having your spiritual experience (whatever that means). “Religion” is believing in the spiritual experience of another. Yoga is not a religion, it is a spiritual practice, it offers a set of techniques based on the knowledge of the dynamics of the mind and vital energy. The correct execution of these practices produces relaxation, peace, joy and access to a higher consciousness that can inspire and guide. Science has proven the effectiveness and positive effects of meditation and *asanas*, yogic postures.

The results of Yoga are only obtained with practice  
- reasoning and beliefs are not useful to obtain them.

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Reading texts does not serve to quiet the mind; Yogic techniques serve this purpose. Yoga offers deep and ancient knowledge on how to control the vital energy that regulates the mind and emotions. Thus, by practicing the appropriate yogic techniques, directing this energy, you will be able to experience

for yourself - no matter what you think, no matter your beliefs - levels of peace and joy unknown to the common man. Peace and joy that, according to Yoga, are the attributes of our real Self, usually hidden in ordinary life by mental and emotional turmoil.

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The Kingdom of Heaven is not a place you go to after dying, it is a state of consciousness to develop. Jesus reached that state of consciousness and transmitted it to his direct disciples. That's what masters do.

This state is born very humbly within us, and the ego and its minions will ignore and pursue it. But it's always there. It is like a seed, a small mustard seed that can later become a great tree and welcome all beings.

Spiritual symbols often represent internal realities, so that when contemplating them people “understand without understanding.” This is how Jesus spoke, with parables.

Yoga is the science of consciousness, the art and practice of what Jesus suggested with his words. He was a great yogi and the great master of love. His words are rediscovered when one searches within the Kingdom of Heaven.

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Yoga has a very broad methodology, with different resources for different people (the practice of postures is just one of them, which was formerly used as preparation for more advanced practices).

A comprehensive Yoga that combines different resources (postures, breathing, meditations, *mantras*, discernment, devotion, etc.) is ideal for complete development. But the guidance of a teacher or a lineage is always recommended.

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In the West we love egos, professional and economic winners, and young, beautiful bodies - as we can see in the media. Perhaps that is why we have here a Yoga that enhances the ego and the cult of a flexible and fit body (this, by the way, discourages middle-aged people from practicing it).

That is the perpetuation of the deception of ignorance. The yogi goes beyond attachment to both, ego and body, to seek the experience of the Self.

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Will you feel better if you do a complicated or difficult yogic posture? No.

Any posture performed with presence and calm produces balance and well-being.

You are not what you achieve, you are what you are, regardless of what you achieve. Yoga is contacting what you are.

The external posture serves to bring you to the appropriate internal posture - a posture to be able to experience the Self.

The body is temporary. Don't get attached to it, but use it to experience timelessness.

That is Yoga.

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For the Siddhas the world is not an illusion. The illusion, and the resulting suffering, is in our interpretation of what the world is, in the mind, which is based on the greatest illusion: the belief that we are beings separate from everything (the ego).

"I sit myself at the very heart of delusion undeluded. I am ever steady and steadfast in all its stumbling and stumblings. I am always firm in all its fleetings" - Kriya Babaji<sup>2</sup>.